



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

2. Permanent Treaties of Arbitration between two or several peoples.
3. Application of the principle of neutralization to rivers, canals, straits, territories, nations, etc., etc.
4. International applications of the principle of Federation.
5. The Creation, by the initiative of Peace Societies, of Colleges of Arbiters.
6. The introduction in universities, colleges, and schools, of courses of theoretical and practical arbitration.
7. Reforms to be effected in international law.
8. The fundamental principles of an international code.
9. Generally, study, examination, and discussion of the means and measures which may progressively substitute between nations the juridic state, for that of war or truce, and finally render disarmament possible.

Other related topics will be in order. The papers are to be voluntary and brief. A full discussion of each subject is to follow.

DIARY OF THE SECRETARY.

Sunday, April 7. Heard Rev. Brooke Herford at the Arlington Street (Unitarian) Church, Boston, on John Bright. It was a clear, comprehensive, eloquent and sympathetic treatment of Mr. Bright's career and character. Mr. Herford is himself an Englishman and a Lancashire man.

He seemed to me to emphasize rather too little, John Bright's religion. He did not hint as I remember that there was any supernatural experience in the noble Quaker's heart. Others who have read his address to Sunday-school teachers and heard his reverent quotations from the Bible and were aware of his aversion towards the impious, have traced his greatness not so much to natural traits, like courage, eloquence and genius, but to the divine illumination, in which he certainly believed, if he did not profess to possess it. One can but regret even his moderate use of tobacco, and can understand that his political falls were not into poverty, obscurity and forgetfulness. For he was worth \$3,000,000 at least and was always a manufacturer employing men and could well bide his time for political preferment. But we believe his love of peace had a deeper source than sedatives or wealth, or the ability to be useful. It was in his Christian faith.

Monday, April 22. The voters of Massachusetts declined to-day by a large majority to put prohibition as a principle in the State Constitution. They had already repealed a statute law of the same general nature and there was no such universal feeling of danger from intoxicating liquors as would lead all good men to adopt so radical a measure in order to destroy the making and selling of them. Of course those who prosecute or patronize the business put forth their strongest efforts to save their property. They also wished to do their business without suffering from the pecuniary risk and social disgrace that threaten all real outlaws. The proposed reform must wait, we fear, until intemperance has done greater harm and destroyed the character and lives of as many perhaps as slavery did in our Civil War. Only when men feel that they *must*, will they put away an evil thing so entrenched in the "business and bosoms" of mankind. Suffering is a severe but often a necessary teacher.

Sunday, April 28. Preached in the morning on "God's Government of Nations"—Psalms lxvii. 4. In the evening, on "The preciousness of human life"—Luke ix. 56.

In the light of providential safeguards; the Christian doctrine of redemption and probation; the dominant human instinct, and the extraordinary commandments of God; and especially in the light of Our Lord's healings and resurrections and his declarations like that of the text,—what shall we say of murders, wars, and suicides? If life is not sacred nothing is. A self-murderer commits a heinous crime as his last act on earth, by which he cuts off his own chance for repentance, and meets judgment unprepared. "Thou shalt not kill" is obligatory upon all men. It is God's law against prenatal murder or the temptation to destroy a life made burdensome by old age, pain, disappointment, shame or poverty. The Creator, Preserver and Judge of the world and of souls has reserved to Himself to determine when and how life may be terminated. Individuals and governments can have no power to destroy a thing so precious unless they can show a warrant from God.

Let us review again the arguments for taking life based on the laws of war, the penalties for crime and the necessity of self-defence. The *Twentieth Century* (Anti-poverty newspaper) argues in defence of suicide when induced by a man's extreme poverty or a woman's shame. Such an argument condones crime, ignores penalty and ministers to idleness and prostitution. Neither poverty nor impurity erects an insuperable barrier to repentance. Suicide does.

Tuesday, April 30. One hundred years since George Washington became President of the United States! Attended divine service at King's Chapel, Boston. The present congregation (Unitarian) has retained the ancient form of the edifice which was erected A. D. 1741, on the site of one built in 1689. Here Washington worshipped with General and Governor Shirley when the former was twenty-four years old. He was in the church for another purpose after he was President and gave five pounds to repair the belfry. The demands of the extraordinary and very suggestive occasion seemed to me adequately met by the prayer of Rev. A. P. Peabody, D.D. (one of our officers), and by a noble address on the character of Washington by Rev. G. W. Briggs and another equally instructive and inspiring, by Rev. Charles G. Ames. The praise was full and strong and the whole service deeply impressive and exceedingly hopeful. If our people will only be what we were admonished, our country will be safe, peaceful and enduring. "Centennial Echoes" will be found in another column.

Monday, May 6. The annual meeting was held in Pilgrim Hall of which an account is given elsewhere.

Saturday, May 11. Sailed on the Catalonia, a Cunard steamer, at 6 A. M., in company with Mr. Francis B. Gilman, the auditor of our Society, my schoolmate and lifelong friend. Our steamer is one of the smaller "Cunarders" and not as swift as some. We hope to reach Queenstown in nine days and take a run up to Dublin and see a little of Ireland and those friends of peace there who have been compelled to stand so much alone in past conflicts. Our route will then probably be by steamer to Chester, England.